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WEEKLY REVIEW.

—We have received the Report of the Neyoor Mission, S. Travancore, for 1878. This is one of the fields occupied by the London Missionary Society in Travancore. In the whole district there are five European missionaries, 12 ordained Native missionaries, 22 evangelists, and 160 Catechists, with 220 teachers. The baptised are 13,332; adherents, 38,120; church-members, 3374, of whom added last year, 178. The European agency bears but a small proportion to the number of converts. After the death of Rev. Mr. Baylis, Rev. Mr. Emlyn had charge of the Neyoor district, but his health failed and he had to leave for England. Rev. I. H. Hacker is in charge since May last. Most of the converts are from the Palmyra climbers and agricultural labourers. In this district the church members number 698; the baptized, 2,880; adherents, 7,622. We have this account of these classes:

"The Church Members as a rule are true men and women in whose hearts Christ is a constraining and controlling power. The Baptized Christians keep tolerably firm but their endless disputes, and marriages sometimes into heathen families, and various other failures native to the native character, give us much anxiety. The simple adherents often go out from us. Many of them join for the sake of some worldly advantage, or because they are offended with their own demons and they think the Christian God will do better for them."

The marriages contracted with heathen, and with heathen ceremonies, are a cause of much trouble. One of the Native teachers gives this instance of trial of faith:

"Gurupatham is a Christian of about twelve years standing. He is a regular Christian and sets a good example to the rest of his fellow Christians. By trade, he is a woodcutter. A short time since, a Hindoo met him and knowing that he was a Christian said,—'With all your faith in Jesus Christ will you go to a certain wood and cut down a tree in the Demon-grove?' (These demons according to native notions have their dwellings in groves). The Christian man said he would as he was challenged and taking his axe went to the supposed sacred spot. A crowd of demon worshippers had gathered round to witness the scene—evidently expecting some evil would happen to him. The man knelt down and prayed, then rose and began to chop. When he was about half way through the tree, he fell from exhaustion. The demon devotees set up a shout and running to a pagoda asked a Brahmin priest what they should do. The priest gave them sacred ashes and told them quickly to smear him with the ashes and make him say he was quite defeated by the demon. But the man recovered and seeing these ashes upon him went to a river and bathed. Then he came back and completely cut down the tree."

Mr. Hacker says:

"In conversation with educated Hindus, who have been educated in the Government Colleges, I have found in them much courtesy and kindly feeling but a feeling of scepticism with respect to nearly all forms of religion. Many have read such works as those of John Stuart Mill and Herbert Spencer, but not very deeply. They have read just enough to lay hold of their materialistic objections, but not enough to rise above them; and the result is much mental bewilderment. May God help them to see the wonderful attractiveness of our Lord Jesus Christ and find how graciously He can solve men's mental preplexities and give them true rest."

—The Rev. Sidoba Misal we first knew in connection with the Missions of the American Board, but for some years he has been working in connection with Rev. Narayan Sheshadri. He has now issued a report of the Berar Mission founded by Rev. N. Sheshadri. The work of this mission is carried on in the following stations. Nandgaum, Bhosawul, Booldana, Khamgaum, Shegaum, Akola, Budnaira, Oomraoti and Yeotmal. There are 7 schools for boys, and there are 3 catechists and 4 Bible women. The number of adult Christians is 94, of whom 8 were received last year. A letter of the Rev. R. Stothert bears good testimony to the work carried on at the different stations.

—The following notice of a remarkable answer to prayer is from the New York world:

"Wilmington, Del.—Miss Minnie Lombard, nineteen years old, residing on Jefferson-street, this city, who has been blind for two years, has recovered her sight in a most remarkable manner. She was afflicted with typhoid fever, and on her recovery she became totally blind. She was given the best medical treatment, but without avail. On Tuesday, previous to retiring, Miss Lombard had been reading of Christ's restoring sight to the blind and the promise, 'Whatsoever ye shall ask in My name, believing, ye shall receive,' and, with a full reliance on His power and wisdom, she prayed earnestly that, if it be His will, her own eyes might be reopened. She awoke with a headache. Her mother bathed her head, and she fell a sleep again. When she awoke her sight was perfectly restored. She naturally attributes her recovery to a special interposition of Providence."

Some who do not doubt that similar answers to prayer were granted in apostolic times will be slow to believe that the above can be really true. Our own impression is that the principal difference between the apostolic times and ours is that Christians had then the faith which is the necessary condition of successful prayer, and that now there is little of it. In the course of the last few years we have observed that there is a greater readiness on the part of Christians to believe that God will answer such prayer as obtained the answer noticed above There have been a number of well-attested cases of cures wrought immediately in answer to prayer. In these cases the party asking help first yields himself without reserve to the Lord to do and suffer all that may be appointed, then offers the prayer and then expects the answer. We must not forget, however, that what the Lord is specially intent on securing is the manifestation of his power in the consecrated and holy lives of his people, and that remarkable cases of healing in answer to prayer are valuable chiefly as they tend in this direction.

—Now that in some parts of the country so many thousands of the Natives are coming over to Christianity, it occurs to us that camp-meetings may very well take the place of the *yatras* to which the people of this country are so devoted. So far from regarding the yatra as a burdensome obligation, the fact is that it presents a powerful attraction to the Hindoos. They like thus to come together in some sequestered place where there are trees and fountains of water, or something or other in the scenery to constitute the place a contrast with their ordinary residence. In renouncing idolatry and the belief in sacred shrines, they need not give up this habit of coming together in large numbers from time to time, to worship God, and spend a season in religious fellowship. The camp-meeting would seem to meet the demands of this hereditary tendency. He who understands the needs of human nature better than any of us, commanded the Jews to observe three great annual festivals, and to observe them in one place, thus making it obligatory upon the people to come together at stated seasons for the worship of God and the encouragement of one another in their allegiance to him. A few native Christians have been present at the two camp-meetings that have been held at Lanoli, and greatly enjoyed and profited by the occasion. We recommend that when the next is held, special pains should be taken to make the meetings profitable and suitable for the Native Christians, by arranging for more frequent vernacular meetings, and by furnishing facilities for their attendance at the place of rendezvous.

—We have much pleasure in noticing the issue by the Bombay Tract and Book Society, of a translation of "the Philosophy of the plan of Salvation." Many years have gone by since we first read the English work by Dr. Walker of America, and we well remember the zest and profit with which we read it. It is in our opinion one of the most valuable books of a popular character, of modern times; while eminently philosophical in the best sense, it is a book that can be appreciated by any thoughtful reader. When, after coming to India, we found how many of the difficulties of the Hindoos, in the reception of the Gospel, were connected with Judaism, we longed to see a good translation of this book. We are very glad that such a translation has been furnished by the Rev. Baba Padamanji. He has grasped the meaning of the original and has happily rendered it, and we are not surprised to learn that this has already become a favourite class-book in some institutions. In the opening chapter, the author establishes these points.

Man is a being that will worship something. He becomes assimilated to the object that he worships. The beings worshipped by idolaters are imperfect and unholy. Man is unable to deliver himself from the degrading influences of idolatry. The author then proceeds to demonstrate from these unquestionable facts, the necessity of just such a course as that pursued by God in choosing and training the Israelites. The Israelites at the time that God commissioned Moses to bring them out of Egypt had the same idolatrous tendencies that other nations had. The wonders wrought in their behalf, the chastisements inflicted upon them, the institutions given them, were so many means by which God aimed to develop in the minds of the Jews the conviction of his personality, his holiness. his power, his all sufficiency, his goodness. The law was a schoolmaster to bring men to Christ, a process by means of which many of them, at least, were brought into a spiritual condition in which they were ready to receive the clearer light of the Gospel. The Mar. title of this book is *Ooddhar-Marg-Vidnyan*. It is a book of pp. 152, 12mo. The price (according to binding) is 3 as. 6 as. or 8 as.

—We are also indebted to the Tract and Book Society for the issue of a Marathi Metrical version of Matthew's Gospel. This version has been made by the Rev. Vishnoo Bhaskar Kurmurkar. The people of this country are very fond of metrical compositions, and many, it is thought, will read this who would not read the ordinary translation of the Gospel. We do not profess to be much of a judge of Marathi poetry, but have reason to believe that this will be acceptable to the lovers of prakrit. The author has aimed at great simplicity, and has kept very near the ordinary text. It has been brought out in an attractive style. Price as. 6.

—Letters received by the Rev. Wm. Taylor from the missionaries sent out by him to the West coast of S. America, show that they have met with a very cordial reception from the people among whom they have settled. They speak of open doors, and call for reinforcements. In a Philadelphia paper, the Christian Standard, we find extracts from these letters. The missionary at Coquimbo says: "When I landed, the Committee conducted me to a hall they had fitted up for serviees, and three comfortable rooms for me to live in. I find the people are every where glad to see me. I am to go inland about 50 miles on a straight line, and swing round a circle of about 200 miles in a few weeks. Expect to preach every night and get round among the people during the day. The people here have already raised, including subscriptions for minister's salary, the first year, about 2,300 dlrs." Another writes from Iquique: "This is truly a great field, all ready for the harvest. I have no fear for the future. "The schools established by the missionaries, male and female, all along the coast, are proving a great boon. The principal energy of the Romish church in this line is devoted to Protestant lands.

—A minute of H. E. the Governor, dated Apl. 10, recognizing the continued distress in eastern Deccan and the necessity of relief works has been published. Abundant evidence of this distress has been given in our columns during the last two months. The Government are prepared if necessary to proceed with many important schemes. As a contemporary well says:

"It is surely high time for the Government to make some remission in the taxation of the afflicted districts, the rigorous collection of which has contributed not a little to the present distressed condition of the people."

—The Rev. R. Stothert writes to us from Pachmari, C. P. giving us some further particulars regarding the late Dr. Miller's legacy mentioned by us last week:

"£ 10,000 are to be invested for the maintenance of Native Christian ordained missionaries, and £ 10,000 for the maintenance of regularly qualified and graduated Native Christian medical missionaries to be employed in evangelistic work in the neighbourhood of Bombay. In addition to this £ 20,000, Dr. M. has left £ 2,000 to the endowment fund of the English congregation in Bombay, and £ 500 to the Medical Mission for the support of a Native Christian student. This last item makes one regret more the abandonment of the Medical mission."

Mr. Stothert, we regret to say, is under the necessity of leaving for Europe. He says:

"A telegram came from home the other day sanctioning our leaving India at once according to medical advice. So we hope to leave in the *Trinacria* on the 3rd of May."

We hope that by the blessing of God the change to Europe may result in the restoration of Mr. Stothert to health.

—With regard to the Medical Mission, we do not think that the Committee under the circumstances, could do otherwise than close the Mission. Repeated appeals had failed to obtain the money that was necessary to sustain it, and every month that it was carried on only added to the debt.

—The Rev. Mr. Blackstock writes to us from Kamptee:

"I am happy to state to you that although deprived of the pleasue of being with you at the Camp-meeting, we were not deprived of God's blessing upon us, here at Kamptee. We commenced special services on the morning of Good Friday, and protracted them until the following Wednesday. It was indeed a time of refreshing from the Lord. I think I am safe in saying, that never before, either in this country or America, did I realize more sensibly the Divine presence and power. Never did I have a sweeter sense of his love in my heart. Last evening at our Band all testified to the great blessing received.

A number of persons were brought under conviction and sought the Lord the Healer, and some who had lost their first love were restored; all God's children received a great blessing. We are glad to say that the use of a commodious and furnished room in the Calvary Lines has been granted.

—We have learned with great pleasure that a series of special meetings held at Mhow a few weeks ago was attended with marked blessing and highly encouraging results. We believe that the Rev. Mr. Morrison, Scotch chaplain, Rev. Mr. Campbell, of the Canadian Mission, and others, including some Christian officers, conducted the meetings. We are told that it is quite wonderful the interest taken in the meetings by the soldiers of the garrison, and many of these were glad to be spoken and prayed with in the after meetings.

—There are many in Bombay, we doubt not, who still remember the Rev. C. I. Cameron, missionary of the Est. Ch. of Scotland, from 1867 to 1869. He was obliged by ill health to leave for Australia. He subsequently went to Canada. We regret much to say that a notice of his death appears in the *Ottawa Daily Free Press* of March 3. He died March 3 at New Edinburgh, aged 43. We are sure that all who knew him have an affectionate remembrance of him. He was a man of a loving and earnest spirit, much taught of God.

—The South India Missionary Conference is to meet at Bangalore on Wednesday the 11th of June, and to continue a week. We have received a circular signed A. H. Arden, W. Stevenson, and B. Rice Secretaries, mentioning the subjects for papers and discussions. The entire work of Missions as specially related to South India and Ceylon, is embraced in this list of subjects. There are to be papers relating to the history of Missions, to work among Hindus and Mohomedans, to Education, Medical Missions, the Native Church, the Native ministry. Christian literature, Europeans and Eurasians. This is specially a Conference of the missionaries labouring in S. India and Ceylon, but we think it not unlikely that some from the other presidencies, whose circumstances will permit them to do so, will attend.

—The paper on the Parsi religion, in the last number of the *Indian Evangelical Review*, already noticed by us, has appeared separately in pamphlet form. The author requests us to mention that a price of one rupee has been put on it, that European Christians may have the opportunity of helping the author to pay the printing expenses. To Natives it is given gratis.

—From the Sailors' Rest and Institute, Devonport, Miss Agnes E. Weston sends a monthly letter to the officers and seamen of the Br. India Steam Nav. Co. (and not to them only,) a Letter well fitted to call attention to the one thing needful. We extract a portion of one of these.

—March 12th was observed as a day of humiliation and prayer in Natal. The *Natal Mercury* of that date has a panegryric of the slain, from which we take the following sentence:

Nor do we forget "those others," men of a darker hue, and of an alien race—men divided from us by the barriers of a strange tongue and of heathen ways—though the bravest of them, be it remembered, were the mission converts of Edendale—the loyal natives who fought with and for us on that day, and who, by their fidelity and courage, established between white and black a bond of "blood brotherhood," which will never be forgotten or effaced.

—The publisher of the *Bombay Guardian* reports to us that under existing circumstances it is not practicable to make the change in the form of the paper recommended by a correspondent recently. Broader wrappers will be used for the better protection of the papers while *en route*. People that favour us with advertisements ask that these shall constitute an integral part of the paper. So that things must go on in the present groove, till Providence give us a lift, when we shall be glad to secure more room for selections.

There have been several Conferences lately in England and America for the interchange of views regarding the second Advent and related topics. The New Testament certainly seems to direct our attention to the glorious appearing of the great God and our Saviour. They who think these subjects have been improperly neglected by

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them afresh. So, nearly five centuries later, the Lord Jesus, in his sermon on the mount, brought his hearers back to the law of God, and at the same time showed how much more significant it was than they supposed.

"They worshipped the Lord with their faces to the ground." 6. What is it to worship? It is to declare that you recognize him whom you address, as your Lord, entitled to have the entire sway of your being. It implies an entire surrender of one's self and all one's having to the Lord. Without this it is insincere and unmeaning. The people by this act declared their purpose to obey fully all that the Lord would now say to them from his word. Ezra the scribe, elsewhere spoken of as a ready scribe in the law of Moses, was well acquainted with that law, and well fitted to expound it. He was mighty in the Scriptures. He stood upon a pulpit (tower) of wood, erected for the occasion, and about a dozen others stood with him, and thus bore testimony to the accuracy of his interpretations. At different points in the congregation were others stationed to see that the people obtained a right understanding of what was taught; unless we suppose that all were within hearing of the people, and the expounders succeeded one another in addressing them.

"They read in the book distinctly, and gave the sense, and caused them to understand the reading." 8. Most important is the lesson here taught. A true scribe is one whose great aim is to give the sense of God's word and cause his hearers to understand it. The long period spent in Babylon had left the people somewhat unfamiliar with the dialect in which the book of the law was written. To hear it and not receive the sense of it would profit them nothing. Perhaps it is a mistake in our days to take it for granted that the people understand what is read to them out of the Scriptures, or what is preached to them. And it would be well perhaps if there were a little catechizing mixed with it.

THE CAMP-MEETING AT LANOLI.

For the benefit of such of our readers as were unable to be present, we shall endeavour to reproduce in the order in which they were presented some of the most striking features of the several exercises, with the hope that the same Holy Ghost, whose presence and power was so manifestly felt on the Camp ground, may inspire in the heart of every reader an earnest longing for the possession of the greatest of all God's gifts to man, mention of which is made in John vii. 39.

April 10th 7 A. M. Rev. Mr. F. who presided, remarked that the church had apparently failed to recognise the necessity of the enduement of power from on high—the outpouring of the Holy Ghost—as the essential preparation for the work of God, notwithstanding that the great Head of the church when commissioning his first disciples to go into all the world and preach the Gospel to every creature, expressly instructed them to tarry in the city of Jerusalem until endued with power from on high. The need of this enduement is acknowledged but not felt. Many go out to work knowing the necessity for this, but unwilling to meet the necessary conditions in seeking the blessing. There must be a definiteness, i. e. each one must ask for himself definitely; the first object being to enrich his personal experience, and from this will follow the necessary preparstion to work for God. After the hymn the meeting was thrown open for prayer and exhortation. Bro. M. said the baptism was to be sought for a definite purpose, that he had to seek it with prayer and fasting for the work he had to do at his station. Bro. N. said we needed to distinguish between the power of the Holy Ghost and our own sensations; and that at times we may have the power without the sense, and the power will be manifest by the results; and also between importunity and impatience. Sister H. testified that God had been speaking to her; she felt she needed more of his presence and power and had come to the camp for this purpose. Bro. G. said he had found he had much to learn and much to give up in the way of preconceived ideas about the enduement of power, which may be summed up in looking to nothing but God and trusting him alone; by which he has been enabled to claim victory.

11 a. m. Bro. G. preached on Mal. 11. 10: "Bring ye all the tithes." Drew attention to the analogy between the old and the new covenants. Bringing all the tithes represented the fulness of consecration. The Corinthians failed in this respect; there were divisions among them and private animosity, brother going to law with brother, and a want of Christian expediency, abstaining from indulgences which though harmless to ourselves, are stumbling blocks to others. Touched on the subject of gold, dress &c. &c. insisting that the consecration should be entire, not only money but individual help, that is, the affections and intelligences of the laity are necessary to the work of God. The blessing is contingent on the consecration and an expectant faith. The agencies which the Holy Spirit suggested and honoured, such as Christian literature, press, &c. are now looked to and depended on as contributing largely to success. We need to get back to the time and experiences of the apostles in looking to and depending on the Holy Spirit alone. The capacities of our nature increase with the expansion of our affections. Bro. O. suggested not only hearing but doing what we hear. Exhorted against unnecessary speaking, talking to no purpose, and yet guarding against remaining quiet when God prompts us to speak. Bro. R. said he felt sure of bringing all the tithes into the store-house, and was waiting for the blessing. Br. S. spoke feelingly about the rich blessing he had been receiving and said that he was still seeking the distinct blessing of holiness. Bro. T. said a great deal depended on the blessing he should receive here as he was the only one from S. and folks thero were anxious to see whether it would be different from last year.

7 p. m. Bro. N. preached on "holiness, without which no man can see the Lord." Holiness commanded; "be ye holy for I am holy." The purpose of Christ's death; he gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word, "without spot or wrinkle." Christians are exhorted to be holy, which shows it to be incumbent on them. Having the promises let us perfect holiness. The prayers embodied in God's word show that it is required. The psalmist; Christ for his disciples; Paul for the Thessalonians. Required by the Gospel dispensation. Required by the value of souls, both of sinners and Christians. Lift up the hands that hang down. Required by the hope of Christians. Required by the examples in God's word: Enoch, Noah walked with God; Job, perfect man; John the Baptist; Zachariah and Elizabeth, "righteous before God, walking in all the commandments of the Lord blameless." Paul's experience "how holily and justly and unblameably we behaved ourselves among you." Then followed a testimony meeting.

11th 7 a. m. Met again for service led by Bro. R. of Poona. Bible reading, Selections on the subject of consistency. Conscience our guide, regulated by the word of God and the Spirit of God. The resumption of doubtful indulgences once given up for conscience's sake, results in the loss of the blessing. Holding faith and a good conscience. Kept good and quick by a sensitiveness to light, and blinded by indecision to follow its leadings. The uncondemning heart. Bro. O. said he was glad the subject of consistency had been brought forward. Spoke of following on to know the Lord. At the beginning of his Christian course he wanted all he could get in Christ, but met with repeated failures because of want of the knowledge to discriminate between temptation and sin, and because of the fear of man. Eight years after, found that holiness was submission—perfect trust and obedience. The reproach attaching to the doctrine. During the last 15 years, had often lost ground by not (1), maintaining the consecration; 2, by levity and lightness; 3, carelessness with regard to business obligations; 4, yielding to the influence of friends instead of following God; 5, failure to profess holiness; 6, neglect of secret prayer and reading the word; 7, neglect to work and witness for Christ: 8,self-indulgence; 9, worldly associations; 10, running in the way of temptation. Confessing our faults. 11 a. m. Bro. R. Text: "Have ye received the Holy Ghost since ye believed?" Showed from Scripture that the Holy Spirit was not a created being, nor an abstract influence but a person, designated by personal pronouns. Christianity is associated with and hinges on the doctrine of the Holy Spirit. The Bible is due to his inspiration and its interpretation is due to him. Conversion and sanctification wrought by him. The question of the text is the all-important question for all classes. A season of silent prayer followed and then one of testimony. Bro. R. said that he knew that he had received the Holy Ghost by the spirit of love that was in him. Bro. S. said, God had supplied his need. Bro. R. said that he was once an unbeliever, but that the Spirit of God had shown him the glory of God in the face of Jesus Christ. Sister G. said she had once been afraid of the Holy Ghost, but was now afraid to be without him. Bro. M. had been led by the Holy Spirit for six months. Several testified that when they reached the point of surrendering some cherished idol they had been filled with perfect peace, under trial. Others said they were hungering and expecting. Among the speakers was a brother from the Seamen's Church, Calcutta. Hymn, Filled with the light of God. Sister S. said that when she had a full purpose to receive what God had for her, she got the blessing; the Bible was now fresh to her every moment. Bro. W. had received the Holy Spirit not as a Moody, but as a worker; unfaithful but wished to serve the Lord.

3 p. m, Ladies' meeting, by Sister F. Children's meeting by G. & W.

7 p. m. Bro. J., text: "For ye are dead and your life hid with Christ in God." The figure of death is often used by the Apostle Paul in the sense of bondage. Here not death in sin, but death to sin. The experience set forth in these words, much above the common experience of the church. The Holy Spirit given to teach and to transform. Promised to all; hence our coming together. As a dead man is insensible to influence, so the sinner. We die to all save Jesus, doing that which is pleasing in his sight. No temptation permitted except there be a way of escape. Bro. S. exhorted. The higher Christian life, so-called, the only one sanctioned by the Scripture. Take God's conception of what a Christian should be, and let all others go. Holiness consisted in doing the right thing at the right time. Spoke of a minister who had been nicknamed Mr. Rightness, because he was always harping on the necessity of being right, but he believed the sum and substance of religion was in being and doing right.

Apl. 12. Bro. G. Text "He shall glorify me." John xvi. 14. Traced the purpose of God in the history of man's redemption. The Holy Spirit continuing and consummating the purpose of God, by taking up his abode in man. Too much for science or reason, for the worldling or the votary of pleasure, but not too much for faith. The reality of that crucifixion we undergo with Christ. Bros. R. & S. sang

Monod's hymn about less of self and more of Christ.

11 a. m. Bro. B. from Madras spoke on the words "The word did not profit them, not being mixed with faith in them that heard." Willing and obedient they would have enjoyed God's care and blessing. The word aims at our highest profit; by faith it must enter into our life. In the prayer-meeting that followed numerous requests for prayer were received and presented.

(To be Continued.)

REMINISCENCES. XVI.

We continue to give extracts from H's journal kept in Italy in 1837, omitting the profanity that here and there defiles the pages, passing over the mere recapitulation of sights seen, and skimming the surface of the sentimental details. We have been written to by a considerable number of friends, exhorting us to tell *all*. Here is what one says:

"Every turn and freak in Homunculus' chequered life is interesting. Put it all in; do'nt omit any thing, no matter how stupid the act, or how trivial it may now appear to you. I read in it all the marvellous life of a soul redeemed and washed from even such follies, and one found in a state of life from which missionaries are rarely recruited; few of us were city boys or had your advantages or facilities for good or evil. Go on."

We will try to obey, (though sometimes it goes very much against the grain,) omitting things that in no way illustrate the character or individuality.

"Florence. Sala di tribuna. Here Byron's praise is merited homage. The Venus de Medicis must have been the conception of as pure and noble a soul as ever inhabited a Greek body. The magic, the secret of this is grace. The sculptor has distributed this like a sweet perfume, or a pleasant tone in music, over and about the Venus. We cannot determine it in any one part; it seems to be in the surrounding air. The Sibyl of Guercino, the Fornarina of Raphael, the holy group of Andrea del Sarto, John the Baptist of Raphael, Endymion of Guercino, are other deities of the conclave, but the Venus presides. Of the three architectural wonders we have seen in Italy, the Duomo of Milan, the amphitheatre of Verona, the dome of the Santa Maria del Fiore, in Florence, I know not which most to admire. But certainly nothing can exceed the grandeur, the boldness of this last. This is surely a Titan fabric. Here domes on domes are piled and the last seems a work more than human. For when we give a little attention to it, the dome in architecture is one of the most wonderful inventions. To me it is incomprehensible, being ignorant of the mystery of its construction. [Like other mysterous things it is very simple when once understood. It is surprising however that the arch was scarcely known to some nations of antiquity that gave great attention to architecture, and if the arch much more the dome.] Feb. 1. We leave to-morrow for Rome, that talismanic name. What supernatural light seems to thrill through one at the thought that in a few days he shall be in Rome. Eternity seems to fold back to the very infancy of the world. The anticipation has given me the greatest exuberance of spirits for a few days past, and I exulted as the days sped. I knew that depression would supervene, and lo! to-day I feel in my own native suicidal humour. I feel as if it were a very merry world for all but me.

"The contemplation of the remains of Roman things has inspired some of the noblest creations of modern genius. Shall it inspire me? Or do I need any inspiration? No; uncage me; give me the course, I ask no more. I feel like a dying soldier who can remember no victory. Would that some palpable, visible power could stand before me as the author of my oppression and image forth the fates; that I might hurl my broken lance at it and then my curses. Feb. 2. Left Florence for Rome. Of the journey it is not worth while to speak. We hurried on from wretched inn to wretched inn, and not the least so was at Bolsena, that ancient capital of the Volscians. Coriolanus would not have gone thither for hospitality, had it resembled the modern town. Rome was ever in my thoughts. Fearing disappointment I tried to attenuate my ideas and reduce to a reasonable fervour my anticipations. But in vain. St. Peter would look thus; the Coliseum thus.—6th. We entered by the Flaminian way, the Porta del Popolo. St. Peter's. The noble colonnade exceeded my expectations; the facade fell below them; and when I entered I was not disappointed of my expected disappointment. Such is the symmetry that all is deception. You make the greatest mistakes at the distance of fifty feet. The Coliseum was all itself. Here no disappointment. This is happiness, the pride of happiness. Under such a beautiful sky, the atmosphere so pure, the weather so agreeable, to go from one monument to another, where time has obliterated the names of the great of old to inscribe his own, yet could not banish the spirits of those great ones which still here, there and every where around us and fill us with that inspiration which is to the few congenial minds the influx of power. This is life. Here would I live, here stop and give up time to create out of these materials something that in the judgment of the few, might stand up beside these glorious structures, if such be given me. The Christ is the daily food of my mind."

This was simply a Christ of his own imagination. H. never thought of looking into the Gospels to see what they had to report about the Christ. In fact he despised their Christ and thought he could give the world the likeness of a much better one. A Christ that could merely take away the sin of the world had no charm for him. He flattered himself that he had power to put away sin, so far as he should see it to be a hindrance to him. His one dominant thought was self-exaltation, and the Christ he wanted was one that should ascribe all greatness to Homunculus. Satan, the God of this world, was fully persuaded that he could improve on God's Christ and came to him in the wilderness for the purpose of showing him how this could be. But Jesus said unto him Get thee behind me, Satan. But there are many servants of Satan at this day, and some of them on lofty literary thrones, who have the same idea—that they can improve on God's Christ.

"Another week in which we have been employed in visiting the remaining sites consecrated by the memory of ancient things or by the ruins of old structures, and in inspecting the works of modern art,—palaces, churches, galleries, villas &c. (We omit the long enumeration).

"March 14. Have been in Rome five weeks. The greater part of the time been looking at pictures, an art which we are now beginning to enjoy, as we know something of it. My time passes agreeably, specially the evenings though we are deprived of the Opera by the—Lent. I have concluded that it is the best philosophy to make myself as contented as possible with present circumstances, to alter which is beyond my power, to improve myself as much as I can in Italy and Germany, and postpone those pursuits to which I most incline till we reach Paris. Modern Rome is a finer city than I had prejudged her to be. Beautiful palaces, extensive and numerous, line the Corso, and are scattered over her extremities; delightful villas in the vicinity, pleasant promenades &c. &c. The destitution exceeds all that we have seen elsewhere. The Government, as it is the most absurd of all that the history of civilized nations presents to our observation, so likewise it is the most detestable. In none have I seen such strange alienation on the part of the governing from the interests of the governed. How mankind could submit for centuries to such a threadbare hypocrisy of a tyrant, is wonderful and pitiable. And how in revolutionary Europe Papacy escapes is puzzling.

"March 7, 1837. Have been in Rome fifty days. In no city that we have visited have I more enjoyed myself; no city pleases me more. This is the more surprising as there was no Opera. We have found acquaintances here and though when I am at home any where and have my books I am independent of society, yet when voyaging, scudding before the wind, or becalmed, now in a fair gulf, now in a foul one, companions are decidedly agreeable and useful.

"The last week was the Holy one. Three times I heard the famous Miserere of Allegri, some of the harmony of which is most beautiful, the opening sublime. Such a magnificent sight as St. Peter's has presented Thursday, Friday and Saturday, is well worth coming from the other continent to behold. The contrasts were most striking; soldiers and priests, nobility and a mob, two thousand fair ladies and as many fine gentlemen, brass bands and lugubrious chori. Well, adieu to Rome, the most noble, most ignoble of names. Here you see ignorance more degrading than a Hottentot's, standing on the tomb of genius.

"April 16. By the by, I've almost forgotten my poor old journal. Behold us at Naples. Left Rome March 28. Lovely weather. Saw the sea at Terracina and ruminated on the beach, cigar in mouth, over the vicissitudes of human events and the nothingness and nonsense of my own existence. It is a great bore that God should have taken it into his head to put this spirit, soul, essence of mine into a human body and make a creature of me."

How strangely blinded was this individual not to perceive that this outrageous and frenzied irreverence for the great Author of his being, was just the measure of his alienation from all true light and love and goodness.

"30th. Greeted Naples. Knew what she was ere I came, and was not disappointed. Delightful city. The bay not so smooth and placid as I had anticipated. The Museo Borbonico have seen repeatedly. I'm tired of sightseeing. Ascended Vesuvius. Mounted the inner cone, and stood within 20 feet of the horrid mouth. Pelted with hot rocks, stifled with the sulphureous breath of Vesu, and blinded by the ashes, descended. Pompeii most interesting, Herculaneum less so. Bay of Pozzuoli beautiful. Think I should prefer a residence there to one on the Neapolitan gulf. Temple of Serapis, noble. Ruins of Baiae picturesque and of great beauty. Posilippo. Pausis tes lupes, Gr. Cessation de tristesse.

"After 60 days' intermission the Opera once again.

Our last evening in Naples; it is a lovely one. Vesuvius minutely throwing up masses of flame, the full moon rising in a serene sky and casting such a sheen upon the waters as I never saw before, the vociferous people hushed at length, the fisherman's craft whose lamp sent her little light along the tops of the tiny waves, constituted an enchanting scene, the more so as it has been so rare. Never have I known such a climate as Italy has appeared in this year. Constant unpleasant weather. Dear Italy, I will visit thee some summer day, if any such are reserved for me."

NOTICES.

Received from "Ducat Amor Dei" for the Famine Relief under Rev. C. B. Ward, Rs. 50; for the House of Hope, Rs. 50.

the Indian is an example to the Englishman. It is an ill-bird, the proverb says, that befouls its own nest; but I will say, nevertheless, that the crying vice of the English people, the plague-spot in their life, the cause of three-fourths of the poverty, wretchedness and crime in the country, is the sin of drunkenness. You can have no idea of the terrible evils and the fearful cost of this vice; but I assure you that should it be through our example introduced into India, and become as general here as it is in England, all the good gifts with which we have come to you,—religion, justice, education, peace, security of life and property—would be overweighed by this one evil gift of drunkenness. The ruin would ever be greater here than in England, for there the colder climate hardens to some degree the hnman frame against the ill effects of intoxication; but here the burning sun without, and the burning spirit within, would slay their thousands, for the hundreds or the tens that die of drink in England. I say then with all earnestness that it is the duty of us all, whether English or Hindu, to check the least sign of a growing tendency in the inhabitants of this country to indulge in intoxicating liquors, and to take every measure to maintain among them the virtues of temperance and sobriety which were the glory of their forefathers.

—*Bombay Gazette*; Lahore, 24: A special telegram from Simla to the *Civil and Military Gazette* says, that Government hopes for a meeting of Major Cavagnari with Yakub Khan in May, to arrange for the reception of a Division with a Plenipotentiary at Kabul. It is questioned if Yakub Khan can ensure this. Special correspondents will not be allowed to accompany the Division.

—The Str. *Surat* with English Mails, left Aden for Bombay, Wednesday, 5 p. m.

—The Viceroy reached Simla, Wednesday.

—Deaths last week, 415.

—*Advance*: The refusal of the majority in the House of Representatives, under dictation of the party caucus, to vote appropriations for the current expenses of the Government, was what made necessary the calling of the Extra Session. The reason for the refusal was the fact that the then Republican majority in the Senate would not consent to the repeal of the National Election law, which law provides for the appointment of Federal "Supervisors," whose duty it is to protect the ballot from fraud or violence. The law was first enacted with a view to such thugs and thieves as in New York city had been allowed to "vote early and often," and otherwise notoriously destroy the freedom and purity of elections. But it is chiefly from the South now that the desperate opposition to the law comes.

—The Bombay Tract and book Society has commenced the issue of a monthly four page tract in English and Marathi, well fitted for general distribution. Copies will be forwarded monthly free of charge on receipt of address.

Selections.

HOW WAS DAVID A MAN AFTER GOD'S OWN HEART?

BY REV. W. F. CRAFTS.

The Bible makes no attempt to hide the fact that David sinned. It is stated in the third person by the sacred historian, in the second person by the prophet Nathan, and in the first person by David himself. The historian says in substance of several acts of David's career, "The thing that David did was displeasing to the Lord." The prophet several times reproves David to his face for "despising the commandment of the Lord, and doing evil in his sight." And David himself, at several periods in his life, utters the frank confession, "I have sinned."

How honest and straightforward are the Bible biographies! In a modern biography of such a man as David, the sins would all be passed over in silence, or with some such sentence as this, "David of course had weaknesses, and made some mistakes, as all men do, but they were mainly owing to unfavorable circumstances and surroundings, and are of little moment." David makes no apology for his sin, attributing it to associates or circumstances or disposition, but rather a square confession, "I have sinned." His cry is, "*My* sin is ever before me." Our modern confessions are often really apologies. "I tell you," says Mr. A., "I have got an awful temper. It flames up mighty quick: don't last long; but it's hot while it burns. There's considerable lion in me, and I suppose there always will be. I often say things that I am sorry for afterwards. But I can't help it. It's in me, and it's got to come out." He thinks he has made a confession. Not at all. He has been patting himself on his back, and pluming himself on his sin. The peacock is not prouder of his tail than this man of his pet passion. Compare such a confession with the fifty-first psalm. David did not simply confess that the nation was sinful, or that his neighbors were sinful, or that the whole race was sinful, but he brought the question honestly home to his own heart, and said to God and man, "I have sinned."

At first thought, we might wish that in a Bible biography like David's the whole record of his sins had been left out. What if all the characters in the Bible were represented as faultless? Then you would be sure it was not true. But Bible men are not given to us as examples. We are shown faults and sins in all but Christ, that we may know that they are not patterns, but lessons, to show us what men of like passions, sins and temptations with ourselves can do with God's help, and also what evils they may fall into by forgetting God. David's life as it is given is worth infinitely more to us than any flattering picture that covered his scars and exaggerated him into a demi-god.

If you would realize what a marvelous influence the grace of God had wrought in David in raising him above the usual cruelty of warriors in his age, read, with David's story, Homers record of the nearly contemporaneous seige of Troy, and the cruelties of Achilles and Hector. In contrast with Achilles dragging the body of Hector around the walls of Troy, look at David cutting off the skirt of his enemy's garment, when he might have cut off his head, thus leaving a token of mercy where he might have left a ghastly memorial of victorious revenge,—a rare instance of the Gospel spirit exhibed in times long anterior to the giving of the Gospel. It seems like a leaf from the sermon on the mount, torn out and interjected into the history of these bloody times.

What *were* David's sins? The first and second, distrust of God. When David was fleeing from Saul, distrusting God's power to provide for him, he resorted to falsehood in order to get food at Nob from the priests. At another time, when his usual trust in God's care for the time seemed to be lost, he fled to Gath, the capital of the Philistines. This distrust nearly cost him his life, as he only escaped by pretending to be a madman. The third and fourth of his sins were the double crime "the great transgression," lust, and its natural follower, murder. The fifth transgression was pride, yielding to the temptation to number Israel that he might remind himself how great a king he was, forgetting that it was all through God's favoring providence.

To judge these sins of David aright, we must put him on the background of Jewish life in that age, with its loose family ties, its low estimate of personal purity, its cruel customs of war, and its religious twilight; and in contrast witn his surroundings, David's faith and intergrity and mercy are a halo of beauty. The presence of God with David is the only thing that could give us such a superior character in such an age. 1 Sam. xvi: 13-18; xvii: 37; xviii: 1-14; xxx: 6. When we consider his times, and compare them with our light, our privileges, our surroundings and our less gross, but more numerous sins, can we not as appropriately as David take up the words, "*I have sinned?*" It is not so hard to appropriate Paul's words in their wide range, "*All* have sinned," or to join in the "general confession," saying, "*We* acknowledge and bewail our manifold sins and wickedness," as to make David's words our own, "*I have sinned.*"

Are you, who, like David can say, "I have sinned," like him also in *genuine repentance?* Pharaoh, under the stroke of the plagues, exclaimed, "I have sinned"; it was but the superficial utterance of his lips and not of his heart, and was with drawn the moment the plagues were suspended. Such lip repentance will no more save us than it did the monarch whose bones molder beneath the waters of the red sea. Achan said, "I have sinned," when his disobedience to God in stealing the wedge of gold and garment had been discovered; but it was only that connterfeit repentance with which men so often attempt to escape punishment, regretting not the sin, but the finding out. King Saul, when David had spared his life by cutting off the skirt of his robe, in a momentary awakening of his better thoughts, exclaimed, "I have sinned"; it was that useless repentance that springs from impulse, not from principle, and quickly withers away. Judas also said, "I have sinned"; but it was too late for those words to mean repentance, since he had passed into the period of hopeless remorse.

In contrast with these false repentances, David said from the heart, and with a corresponding change in the life, "I have sinned," praying first that the sin might be taken away, —"wash me and I shall be whiter than snow"; praying also for a new heart to keep him from repeating the sin, "renew a right spirit within me"; and not only sorrowing for his sin, but turning from it. This repentance included saving faith. Repentance is turning from sin: faith is turning to Christ. Faith is repentance grasping God: repentance is faith loathing sin. If we can say, "I have sinned," and also, "I have repented," then to us comes as a glad message the assurance in regard to Christ, "this man receiveth sinners." When a repenting sinner thus comes before the Christ, there is a glorious wedding of repentance, haggard, weary, and tearful, to forgiveness, glad-faced, heaven-looking, daughter of God. You who would be guests at the marriage supper of the lamb in heaven must first come to this wedding of repentance and forgiveness consummated by Jesus Christ (Acts v: 31). The wedding song which David sang, and many other souls since, over this betrothal of repentance and forgiveness is found in the thirty-second Psalm: "Blessed is he whose transgression is forgiven, whose sin is covered." Every such soul might fitly have upon his tombstone the epitaph of Dr. Morrison, of England:

"I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and (through the grace of Christ, though unworthy) I shall reign."—(*Advance.*).

Chicago

Miscellany.

—From an address by Miss. Smiley.

The first time I went to a potter's house was in a very remote part ef the Southern States. I do not know that what I witnessed there was a fair sample of the ruder forms of pottery, but I judge it was. I had never seen a vessel shaped on the wheel before, and I asked the potter to let me see him make one. He took a little lump of clay, but instesd of putting it

immediately on the wheel, he took it in one hand and began to give it very heavy blows with his fist. I almost thought that he was angry with the poor clay before him, and I said, "What are you doing with it? I thought you were going to make a vessel." "So I am, when I get it ready. I am getting the air-bubbles out of it. If I were to put it on the wheel as it is, it would be spoiled in a few moments. One of those little bubbles would mar all my work. So I beat it and beat it, and in this way get all the air out of it."

Ah! I thought, so does God have to treat us. The great difficulty with us is those little bubbles of self-conceit, of our own self-will, and sometimes of our self-righteousness—— something that, in the process of God's work, would wonderfully mar it. So He has to deal with us severely; but he is not angry with the poor clay before Him. He is not angry with us when He puts us through this process of adversity. He is only getting out of us all that would mar his blessed work. How wise it is, then, for us just to accept, with perfect simplicity, his will!

I can never forget the first time I heard a saying that originated with one whose name is well known to many—Alfred Cookman, whose last words were, "I am sweeping through the gates, washed in the blood of the Lamb!" A few weeks before his death he said to a friend of mine that he thought his whole life had become a continual "Yes" to God's dealings with him. Sometimes it was joy, sometimes it was trial and sorrow; but he had learned, whatever came, to recognize God's hand in it and, say, "Yes, Lord, yes!" So the sting was taken out of every sorrow; the Lord took him into his blessed hand to shape him.

But some may find that they have to go through a severer process than others. In those beautiful works I have mentioned, I lingered long in the room where the painting was done. After having seen the artist give the finishing touch to a choice vessel, I said, "Now, that is all done, except, of course, that it has to go through the fire?" "Oh no." "Why," I said, "your work is finished." "Just for the present it is." And then he explained that after it was burned and had passed through the furnace, nearly all the colour was taken out of it. There would be just a little of the groundwork left, and the artist had to go over it again, putting in every single touch with just as much pains as before. Otherwise, he said, it would not be lasting. Never, till I heard him say that, did I quite comprehend how it was in some of our life-experiences. Every one of us who has passed through the furnace will understand all about the experience. When the trial came we supposed we were going to grow in grace: that all our graces would develope. But, instead of that, it took every grace out of us. We thought we were patient, and we found we were not. And so one grace after another that we trusted God had put into us seemed to dissolve away. That is often the first result of trial. But God is just grounding all graces more deeply, taking out of us all our conceit about them, all our knowledge and consciousness of them, doing the work more thoroughly, engraving his beautiful patterns down out of sight of man, so that it should be a permanent basis for all those after-touches which He shall put upon us, and which shall abide. Never let us be discouraged if the first result of trial seems to be the loss of our virtues and graces rather than the strengthening of them. The Lord always knows what He is about.

Another truth is very beautifully conveyed to us in Num. xix. 15—"And every open vessel which hath no covering bound upon it is unclean." It was on account of the presence of death that this was spoken. Everything that came in contact with death in any form became unclean. We live in an atmospbere of death, in a world, that "lieth in the wicked one," amongst those who are "dead in trespasses and sins." And as the open vessel when it was exposed to the air was sure to contract impurity, so we must have something to come between us and the world; we must be covered from its corrupting power. All our greatest dangers come from the atmosphere that surrounds us. Nearly all the scepticism that is making its way in this country and across the sea comes, so to speak from the atmosphere more than from the direct touch. It has got into our literature, and pervades so much of the canversation we hear, that unless we are covered with the power of God, and unless the covering be bound upon the vessels—our life hid with Christ and God—the subtle, corrupting influence will be sure to get into our hearts, and the vessel will become unclean.—(*Christian.*)

TELEGRAPHIC NEWS.

St. Petersburg, April 18th: An Imperial decree has been issued, which invests the Governors of St. Petersburg and the Chief Provinces with absolute power.

20th: A very serious riot has taken place at Rostoff, accompanied by great excesses on the part of the rioters. The Russian troops sent to the scene of the disturbance eventually restored order. Russia is now virtually in a state of siege.

London, 21st: In the House of Commons this evening Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question respecting a statement published that an advance on Kabul by our troops had been ordered, said that the Government had neither sanctioned nor ordered an advance.

22nd: Advices from Cape Town, dated the 8th April, state that Lord Chelmsford reached Gingholova on 6th April. One thousand two hundred Zulus were killed in an engagement fought on the 2nd April.—Advices from Cape Town up to the 8th of April state that Lord Chelmsford's camp at Gingholova was attacked by a force of 11,000 Zulus at day break on the 2nd of April. The enemy fought desperately and attacked the camp repeatedly and with great fierceness. They were, however, repulsed with a loss of 1,200 killed, whilst the loss on the side of the British was but trifling.—On the night of the 4th of April General Lord Chelmsford, with the 91st, 60th, and 57th Regiments of Foot, in addition to a detachment of Marines, succeeded in relieving Colonel Pearson at Ekowe. Ekowe was afterwards evacuated by our troops, the garrison returning to the Tugela river. The total lors suffered bythe British duringthe engagements fought at Col. Wood's camp on the 28th and 29th of March was 220 killed including Lieutenant Nicholson, Royal Horse Artillery; Lieutenant Bright, 90th Foot; Lieutenant Johnson, 99th Foot; and Captain Barton and Colonel Weatherly. The total loss of the Zulus in the same engagements was 2,500. It is reported that the Boers threaten to invest Pretoria and detain the Governor and High Commissioner (Sir Bartle Frere) unless their demands are granted. The House of Commons has assented to the introduction of a Ministerial Bill, allowing Banks of unlimitted liability to register with reserved liability. 5 p. m; The official despatch respecting the fighting at Gingolova on 2nd April confirms that already received by Reuter. After 1½ hours fighting the enemy retired precipitately and were pursued by our men for some miles. The Zulu loss is estimated at 1,000 killed. After the relief of Colonel Pearson at Ekowe General Lord Chelmsford returned to Ghingolova. The camp at Ekowe is abandoned and a new entrenched one is being formed on the coast road. Sir Stafford Northcote (Chancellor of the Exchequor), replying to a question in the Commons this evening, said His Excellency the Viceroy had telegraphed home on the 3rd inst. that in compliance with a despatch he had received from Lord Cranbrook no advance on Cabul would be made withont the authority of the Home Government, His Excellency, however, said that a further advance of the British to the front might be found necessary in order to be prepared for everything and to support the negotiations in progress. An advance on Gundamuck might be desirable, owing to the superiority of the climate there as compared to Jellalabad. Sir Stafford said that messages between Major Cavagnari and Yakoob Khan were still passing, but at present it was inexpedient to make any statement respecting the details.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 21st:

For Southampton.—Mrs Barrow, three children and one infant, Mr and Mrs Ross Hildebrand and child, Major and Mrs Roberts, Mrs Whalley and two children, Mr and Mrs A Cadell and infant, Mrs Reynolds and infant, Capt and Mrs Graham Smith and child, Mr and E V Ogier, Mrs Jas Bonnyman, Mr and Mrs Hansford, Mr and Mrs Cotton, Mr and Mrs Birks, Mr and Mrs Pflaum, Mr and Mrs Leith, A Gentleman, Lieut W A D Mealy, Capt A G Hartshorne, Mrs Templ and two infants, Lieut Savage, Lieut Inman, Messrs Grey J C Hutton, Brinton, J Bedson, W Nicol, Newdick, Shrigley C Tweedie, H Bambar, R Livesey, H Craven, Racme, Courtney, and M Head.

For Brindisi.—Col W Goodfellow, RE, C B, Col McLeod Innes, R E, Capt and Mrs A C Scott, Rev C Tagliabue, Mrs Constable, Major Ewart, Mrs John and child, Messrs W Wordsworth, G L Lang, H A Martyn, M Gaviller, H F Bartlett, J Finn, E P Finn, McGarvan, J P Stuart, F Braudt, and A Scott.

For Venice.—Mr and Mrs James Walker, Miss Gilbert, Major and Mrs Knyvett, Mrs Appleyard, Miss A E Perry, Viscount Hinchingbrook MP, Mr R M Marsh and brother, Col Chichester, Mr and Mrs Stuart and infant, Major Currie, Two Misses Dickson, Mr and Mrs Laing, Capt Brooke, Major and Mrs Chester, Messrs F B Pemberton, E A de Paiva, Nicholson, Henry Earnshaw, A C Hammond, and E M Setna.

For Gibraiter.—Mr and Mrs Gomes-Silva and child.

For Aden.—Mr C F G Lester, and Mr Billimoria.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Zambesi*, 23rd:

From Southampton.—Mr, Mrs and Miss Thomsett and child, Mr and Mrs Hutchinson, Mr and Mrs Noad, Mrs Armstrong, and infant, Major H C Morse, Mrs Streeter and infant, 2nd Lieut E T Pakenham, 2nd Lieut Fordyce, 2nd Lieut H S Vanrenen, 2nd Lieut J W C Hutchinson, Miss M Stockbrige, Miss K Stockbridge, Miss A Stockbridge, Mrss Kemball, Hughes, A H Kildesby, Elliott, Messrs C Mirroney H W Young, J G Crawford, W Little, G F Evans, T S Harding, R Hood, and E A Hunt.

From Brindisi.—Capt L W Irwin, Mr J Ford, wife, and son, 2nd Lieut C C Winn, Messrs C Perrin, J W Pullen, W E de Souza, and K S Thornton.

From Venice.—Mr M R Thomas.

Domestic Occurrences.

MARRIAGE.

CHARLES—COTES—April 15th, at Dharwar, by the Rev. W. Jones, F. L. Charles. C. S. to Georgina Emmeline, third daughter of the late Rev. Digby Henry Cotes, late chaplain of the Bombay Presidency.

DEATHS.

DAVEY—March 26th, at Folkestone, Surgeon Major W. Davey, late Bombay Army.

SMALLPEICE—April 12th, at Kurrachee, Lieut, H. H. Smallpeice, 66th Regiment.

CHRISTIAN—April 18th, at Basim, Berar, of wounds inflicted by a tiger, Ewan R. Christian, Esq., District Superintendent of Police.

"BOMBAY GUARDIAN."

Subscriptions received from 19th to 26th April 1879.

Rev. J. C. Clubb, 22nd Oct. 1879, Rs. 22-14; Rev. F. Waugh, 22nd January 1880, Rs. 7-6; instead of 15th Dec. 1880, Rs. 6-10; J. H. Irvine, 15th June 1879, Rs. 1.

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the church are led to give them only the more prominence, and if, in their zeal to show the great importance of these views, they fail to render due attention to some other points of doctrine, we should not be surprised. Our own feeling is that it becomes Christians to be ready for the glorious advent of the Master every moment, and to do what in them lies to induce sinners to submit to Christ. There is joy in the presence of the angels of God when a sinner repents, and there is an advent of Christ to the heart of the believing penitent which we may not by any means disparage. In the closing verses of Scripture, the advent of Christ is remarkably mixed up with the coming of the Gospel to the heart of him that heareth. Hastening to the bridgroom, the bride says to the sinner, Come. There is one point which we think it desirable to guard in this connection. The dispensation of the Spirit is specially and preeminently adapted to the revelation of Christ to believers. Many, we believe, overlook the present opportunities of improving their knowledge of Christ because they have an overweening idea of the advantages to be enjoyed in this respect at the glorious coming of our Lord. We do not so read the Bible. Our Lord said to his apostles that it was expedient for them that he should go away, that the Spirit might come to them to reveal him and glorify him. On the Mount of Transfiguration they had seen him in the very glory of the second advent, as we learn from Peter's 2nd epistle. But in the ten days that followed the ascension of their Lord, they came to know him far better than ever before. The fact is that while there was a true revelation of the perfections of God in the humanity of Christ, there was at the same time, something in the very fact of this humanity that made it difficult to perceive the majesty and sovereignty of God therein. The single fact that the person of our Lord was confined to one place, hindered men from grasping the truth of his ubiquity and omniscience. They who look for the personal advent of Christ are beset by this difficulty. An epiphany that all the world could behold, can hardly be a personal epiphany; but on the supposition that our coming Lord were seen in glory by all the world, this would simply be of the nature of a divine attestation to the record made in the Gospel of the life of Christ. All would depend on what they knew of the Christ of the Gospel. A human body radiant with no matter how much effulgence could not of itself make the spectator acquainted with the character of the Son of God. Only on the supposition that they already knew the facts of his life, teaching and death, they would thus have irresistible testimony to the truth of those facts. No man can call Jesus Lord except by the Holy Ghost. It is distinctively the office of the Spirit of God to make God known in Christ and nothing that we can learn from our own senses, can possibly be compared with that. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." If we now know him—as is alas too much the case—very defectively and imperfectly, this is not owing to any defect in the agency, but to our want of appreciation of this divine agency, in a word, to our want of faith. We know that when he shall appear, we shall be like him, o we shall see him, as he is. But this simply brings us back to the question, How shall he appear at the period there referred to? We know that there is to be a manifestation of the sons of God. Jesus will come to be glorified in his saints and admired in all them that believe. The Spirit of God is striving that Christ may be formed in us, the Hope of glory. Let all who desire the Lord's appearing show their sincerity by earnestly labouring that Christ may be formed in their brethren and in themselves. He that receiveth you receiveth me, says Christ, and this will be most blessedly true when Christians are in the world as Christ was in it. Let us not forget that remarkable word of the Master's, "I am glorified in them." We believe that in this way we shall hasten the coming of the day of the Lord. When our life is fully hid in Christ, Christ will appear and we will disappear. Are not Christians called the temple of God, and where should the Lord appear but in his temple? Let now the last portion of our Lord's prayer in John xvii. be carefully studied in connection with this matter. But wherefore study it unless we are desirous of having the very experience which the Lord there asks for us? Now unto him that is able to do exceeding abundantly above all that we ask or think, ACCORDING TO THE POWER THAT WORKETH IN US, unto him be glory IN THE CHURCH by Jesus Christ.

The Bombay Guardian.

SATURDAY, APRIL 26, 1879.

CONFESSION AND SALVATION.

We are saved by the reception of the word. But let us understand; the word must be received to the place of authority. In the 10th chapter of the epistle to the Romans, the apostle aims to show the simplicity of the divine way of salvation, and he puts the matter in the most naked and elementary form; yet it is observable that even in this briefest of all creeds, confession is connected with the heart's reception of the word. Christ is the Saviour of sinners; but the sinner need not suppose that some impossible pilgrimage is necessary before he can reach Christ; he has not to ascend up to heaven to find the Saviour, nor has he to descend into the deep; "the word is nigh thee," says the apostle, and he insists that when this is said all is said; for the reception of the word is the reception of him that speaks the word. "The word is nigh thee, even in the mouth and in thy heart, that is, the word of faith which we preach; That if thou wilt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. For the Scripture hath said, Whosoever believeth on him shall not be ashamed." This may be regarded as the apostle's exposition of the passage found in Matt. xvi. 16-18. Peter's faith found expression in the confession: "Thou art the Christ, the Son of the living God." The rock upon which our Lord builds his church is the faith that triumphs over the world's opposition to the confession of Christ. The world has not much objection to such a faith in Christ as *hides* itself in the heart. We remember reading of an officer who had been brought to trust in the Lord Jesus, who diligently read his Bible in secret, and put it out of sight when any one came to see him. He was one morning sitting near the window, reading it, when, before he was aware, a friend outside the window stopped and looking in, caught him reading the Bible. This friend expressed his astonishment, and said he had not the least idea that the officer had been religiously inclined; but added, 'I like your kind of religion; you keep it to yourself and do'nt bother others with it as some do.' This compliment did not please the officer, for it brought home to him the fact that he was playing a part, and that he was ashamed of the Master who had died for him. He saw it was necessary to confess Christ and this he immediately began to do. Some will say, we confess him by obeying him; we do the things that he would have us to do, and in this way we show that we are his disciples. This is very well, and is indeed of the highest importance. But you must not merely do the things that he would have you to do, but make it evident that you do them *because* he would have you to do them. Otherwise the world will give you the credit of what you do, and admire the rectitude of your course and accept it as a new testimony to the excellence of human nature. Let your light so shine before men that they may see your good works and glorify (not you but) your Father in heaven. And to this end you must speak for Christ, tell what you were while not trusting in him, and what power has accrued to you from faith in him. Any one who will sincerely consider the matter will be convinced that the world is just as much opposed to the confession of Christ as a present Saviour, as it ever was. A mighty and continual pressure is brought to bear upon all the churches to induce them to discard this idea that there must be the confession by individual Christians of Christ as a realized deliverer from sin. It is made to appear a mark of bad taste, of ignorance, vulgarity, a violation of the proprieties of society; it is stigmatized as presumption, egotism, self-deception, ostentation and hypocrisy. Let God be true and every man a liar: If thou shalt confess with thy mouth and believe with thy heart thou shalt be saved. In what solemn language does our Lord, over and over again, warn us against the influence of false shame, leading us to keep back the statement of our faith in the Lord Jesus as a present Saviour. "Whosoever shall confess me before men, him shall the Son of man confess the angels of God." From this we may learn what is meant by confession. "Him shall the Son of Man confess," means that Christ shall acknowledge such a one as his, and the confession of Christ by such a one, must mean an acknowledgement that he belongs to Christ and Christ is his. Confession relates to some thing of which we have had experience. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." I. John, iv. This does not refer to a belief founded upon external evidence alone, but to the heart's own experience of the saving power of Christ, as is clear from the context. The confession that accompanies saving faith, is of the nature of a testimony to what Christ has wrought in us. We confess our own sins, not the sins of others; and we confess that Christ is our

healer. The woman of Samaria no sooner believed than she hastened to confess Christ to her townsmen and through her testimony they believed. Christ bad the Gerasene out of whom he had cast a legion of devils, go and tell his neighbours what had been done for him. To this day there is nothing that it pleases the great Head of the Church so to bless as the personal testimony of those whom he has saved. The Philippians were exhorted to be blameless and harmless, the sons of God, without rebuke, in the midst of a gainsaying and perverse generation, shining as lights in the world, holding forth the word of life. The word martyr means confessor. Christians formerly were not to be deterred from confessing Christ as their Saviour by chains, imprisonment, scourging, stoning or burning; but now Christians are hindered from bearing testimony by the fear of a disdainful look, or a cutting epithet. They may go to Church, they may even at times take part in celebrating the Lord's supper; and there are circumstances when this would be of the nature of a testimony, and could not be done without love to Christ in the heart. But this surely is not the state of things in Christian lands now. The testimony in this is infinitesmal, and it is by no means sure to imply an acknowledgment of Christ as a realized Saviour. The testimony wanted is to the effect that Christ has revealed himself to the believer, in the forgiveness of sin and in power to keep from sin. The New Testament abounds with personal testimony. A large part of Paul's writings is of this experimental character. The Psalms too abound with this kind of testimony. As our Lord said to the Jews so we may say to men, "If I should say I know him not, I should be a liar like unto you, but I know him and keep his saying." We are to confess that we know him whom to know is life eternal, and God will bless our testimony to the salvation of some. And let us be careful not to confine our testimony to those occasions when it is comparatively easy to speak for Christ; but to hold forth the word of life to those who know not the Lord. Ye are the light of the world, says the Master. He is the light of the world, but he is so through his people, for only thus can they be said to be the light of the world. Among the Natives of India are a number who have received to some extent the light of the Gospel, and who even persuade themselves that they are trusting in Christ, but who shrink from a public confession of his name. They will continue to shrink from this until they see a more hearty confession of his name among those who profess to be his. So long as they perceive that these Christians are careful to confine their testimony to Christ, to occasions when it costs nothing and exposes them to no loss of reputation, they will not be likely to feel the obligation to take up their cross. We would earnestly call upon these faint-hearted Christians to take note of the way in which they are thus hindering the progress of Christ's cause. They enter not in and they hinder others from entering in. There are evils and abuses connected with this matter, but what good thing is there with which these are not connected. The exclusion of personal testimony is in itself a great abuse of Christian liberty. Men may easily go beyond the limit of actual experience in telling what the Lord has done for them. This only shows that they need in this, as in every thing else, judicious instruction. It is matter of thankfulness that in many churches of different denominations, the necessity of this open testimony has been recognized and steps have been taken in the right direction. We hope the day is not distant when the relation of experience shall be much more common than it now is; and when Christians have once begun to speak to one another of what the Lord has done for them, it will not be long before they feel the obligation to speak to their unconverted fellowmen of the grace of the Lord Jesus Christ.

SANCTIFICATION FOR BABES.

It is pretty generally conceded by all classes of Christian teachers that sanctification properly belongs to an advanced stage of the Christian life, and cannot be accurately appreciated by those who are but babes in Christ. The use of the phrase, "Higher Christian Life" has contributed a good deal to this idea in recent years. To many minds the inference seems natural, if not irresistible, that there must be a lower Christian life, and that the new convert must be well grounded in this lower life before moving up higher. Even John Wesley distinctly says that entire sanctification is not a doctrine for babes, and I remember reading the experience of an advanced Christian who lamented that for years she had been held back by that single remark. It is easy to conceive of a sense in which the remark is true, but as a general rule, applicable to all newly converted Christians, it cannot possibly be applied without serious injury to many souls.

The sanctification of the Spirit is for every one who feels the need of it, *at the very time the need is felt*, and many are the babes in Christ who feel the need of it very deeply. Not long since a man came to me to seek advice and help, under the following circumstances. He had been converted but a few weeks, and had previously been living in unchallenged subjection to his passions. He had made no effort to restrain himself, and the usual result had followed;—his evil habits had acquired the force of a second nature. He told me that he had no doubt about his conversion, that the change within him was so great that he could not mistake it, but that he wass called daily to a painful and sometimes desperate struggle with his former evil habits. The evil nature within was not dead, and although it had not overcome him in any particular instance, its presence and active energy filled him with alarm and distress. As I listened to the story I was enabled to see clearly that the poor man simply needed the sanctification of the Holy Ghost, and contrary to all my own previous usage, I at once began to explain this subject to him. He was a man who had never known much of experimental religion, and was in many respects unprepared to receive such advanced teaching. But I knew of nothing else to tell him, no other way of giving him rest from inbred sin, and so I explained to him that the same Saviour who had forgiven his sins was able and willing to cleanse him from all unrighteousness. I then prayed with him, and he took his leave. A fortnight later he called on me to tell me of the great deliverance he had obtained. He spoke in subtance as follows:

"Ever since our last interview I have had complete freedom from those evil passions. It is wonderful. It is not that I am able to overcome them, but they *seem* to have ceased to exist. I can't explain how it happened, but your words seemed to have a strange effect on me. As you explained things to me, it seemed as if everything became to me just what you described."

Our Saviour prayed, "Sanctify them through thy truth." This man received the word, and it immediately had sanctifying power to him. Was not the course pursued with him the right one? Is not this a more excellent way than the usual method? Are not all our Churches thronged with babes, with "carnal" Christians, simply because it has been assumed that they must be kept a long time in quarantine before coming to Christ for full salvation? We take a terrible responsibility on our souls, when, even by implication, we tell any human being that he must retain sin for a single hour in his heart.

J. M. T.

INTERNATIONAL BIBLE STUDY.

May 4th, 1879. *Nehemiah* VIII. 1—8.

The temple had been erected, sacrifices reinstituted, the wall built, some of the more salient social disorders rectified, and now the people have an earnest desire to become acquainted with that word of God the neglect of which had brought such misfortunes upon their fathers. They were again struggling into national existence and the true instinct of self-preservation led them to covet earnestly the sincere milk of the word, that the Lord their King might dwell among them. On the first day of the seventh month, they gather together as one man, that is, with great unanimity, animated by a common desire, in an open place of the city, near one of the gates, to hear the word of God, the book of the law of Moses, read to them. The calamities and disorders that had marked the history of their fathers, now served to show them how essential to their prosperity was the keeping of the law of God. They saw how ruinous a thing it is to imagine that men may improve on the commandments of God. Alas! what is more common among those who call themselves Christians than to imagine that they can improve on the law of God? Separating from the Mosaic code what was temporary in its character and mainly designed to keep the Jews apart from the rest of the world, how replete are the books of Moses with lessons for the Government of nations. Two things were specially aimed at in that code besides the separating elements; one was the moral and spiritual elevation of the individuals composing the community; the other was the administration of righteous Government. But our legislators fancy that they have no need of the wisdom that is from above, and ask us to believe that things that would be atrocious between man and man, are justifiable between nation and nation.

"Ezra the priest brought the law." 2. A thousand years had gone by since the promulgation of this law. The law had even in Ezra's day a high and honourable antiquity, but as the expression of God's mind it was as fresh as when first delivered. It was probably from that portion which we call the book of Deuteronomy, that Ezra proceeded to read to them.

"Men and women, and all that could hear with understanding." Yes the women are there and the bigger children. This was a Sabbath school on a grand scale.

"Ezra opened the book in the sight of all the people, and all the people stood up and Ezra blessed the Lord, the great God. And the people answered Amen, Amen." 5, 6. The people saw the roll of the law, and bowed their heads as Ezra blessed the God who had condescended to give it unto them and who, notwithstanding all the contempt with which it had been treated, had watched over it, and was now, as it were, giving it to

SPECIAL services will be held in the new Mission house, of the M. E. Church, Nabab's Tank Road, Mazagon commencing Sunday 27th April 1879, and continuing during the following week. Sunday Services at 11 a. m. & 6 p. m. Week day Services at 7-30, p. m. All are cordially invited.

THE M. E. Sunday School, Mazagon, will from to-morrow meet at 9-30 a. m., instead of 4-15 p. m.

Epitome of News.

SATURDAY, APRIL 19.

—Another Buddhist Temple has been unearthed at Ali Musjid by some Sappers employed in making a new road to the fort. It is larger than the temple previously discovered, and the figures found in it are in a well preserved state.

—*Times of India*: "The new piece of narrow gauge line from Dabhoi to Chandode was opened a few days ago, and we hear that rapid progress is being made with the branch from Dabhoi to Bhadurpoor. These new lines form a portion of extension of railway communication now being executed for the Gaekwar of Baroda by the B. B. and C. I. R. Company. Thirty-six miles of rails will thus be added to the 2 feet 6 inches line from Mirjgam to Dabhoi. The distance from Dabhoi to Chandode is 10¾ miles, and the cost, including stations, and staff quarters, will be under Rs. 20,000 a mile."

It is found that practically it is cheaper to make the 2½ feet lines than to construct common roads of the usual width.

—The Khoja Ameen Tyab has been found guilty of murder and sentenced to be hung.

—Three men at Madras have transportation for life, for having killed a reputed sorceror.

MONDAY, APRIL 21.

—It has been ascertained that there are now in Bombay 5000 famine refugees from Kathiawar.

—Mandalay, 19: "King Theebaw has announced in full Council that heretofore fear had prompted his yielding to all the demands of the British, but that he would henceforth neither hear nor speak of proposals of accommodation with the British. Discontent is growing strong among the senior Ministers."

—A Sayad of Kunar, who has lately arrived at Peshawur as a travelling mendicant and intends to proceed towards India, makes the following statement :—"The people of the Korungal tribe, who formerly belonged to the Kator clan of Siahposh Kafirs, but are now Muhammadans, lately attacked and set fire to the habitations of the Siahposh Kafirs of the Neshal clan, and thereby destroyed nearly 700 people of the tribe. The Kafirs generally are now clamouring for revenge, and are making preparations to attack and plunder the Muhammadans of Kunar. The Siahposh Kafirs have a good opinion of the English authorities, and Christianity is being preached among them by *padris*. It is hoped that a number of Kafirs will proceed to Jellalabad to pay their respects to the officers of the English Government. The Kafirs are ever annoyed by their Muhammadan neighbours."

—The *Pioneer* says: —A correspondent sends us a sketch of the ford near Jallalabad, at which the recent disaster took place. It goes far to explain what occurred, thoug it leaves rather less easy of comprehension than ever the fact that the troops were allowed to cross without ordinary precautions having been taken by the officers of the Quartermaster General's Department, in the first instance. The true path of the ford is not straight, but across the up-stream ends of two islands. From the shore to the first island there seems no peculiar danger to guard against. But between the two islands the current runs strongly and has scooped out the bottom, so that a straight line from the end of one island to the end of the other crosses deep water. To ford the stream between the islands it is necessary to take an inverted V-shaped course, slanting first up the stream, and then descending on the further island by a second slant. Naturally enough in the absence of stakes to mark out the right path the line of troopers crossing must have flattened, until the direction taken led straight into the deep water of the rapid. This is not a case in which it was possible for one man going ahead to lead the rest of a long line aright. Nothing but stakes could have made such a treacherous ford safe for any considerable number of men.

—The *Bombay Review* expresses a great solicitude that Professor Wordsworth, who has just left for Europe, "may secure such a renewed lease of health and energy as will enable him long to continue his useful career in this country, replete as that must be with healthy intellectual stimulus for students and others with whom he is brought in contact."

Looking at the matter from our stand-point, we can only express the wish that if he returns it may be as a wiser and better man.

—Same: "Amongst the many addresses delivered recently by Sir Richard Temple, the one at the meeting of the Temperance League last week, was within its scope, the most effective of all. Without being personally committed to the League by having taken the pledge, which His Excellency seemed almost to regret, he gave the most emphatic testimony possible to the evils of drinking usages, and proved from his own example and that of several classes of men, who have undergone the severest exertion in India and around its Alpine borders, that, as beverages, intoxicants are generally mischievous alike in their physical and moral effects. He made a very strong point in showing that if wine and spirits are harmless luxuries in moderation, the nse of them has an almost inevitable tendency towards excess—not necessarily in the gross form that reveals inebriety, but in lowering the tone of the constitution and rendering those who indulge habitually in those "luxuries" less able to bear the severe strain which arduous exertion, whether mental or physical, in this country inevitably involves. It is a truth which, though patent to all careful observers, is too much overlooked, that the blame so freely thrown on the climate of India, as injuring the European constitution should, in nine cases out of ten, be attributed to the regular or frequent use—not only the abuse—of intoxicants. The temptation to the use of these beverages, especially when combined with the cooling sensation from sparkling ice, is well understood under the lassitude and depression which we all feel more or less in this climate. But this is manifestly one of those inclinations to which we are bound to oppose the influence of reason and conscience."

TUESDAY, APRIL 22.

—*Delhi Gazette:* Mhow, 13th April.—I have a most distressing tragedy to chronicle—a trooper of tne 3rd Hussars shot down by his comrades. In cases like this it is of course difficult to connect the circumstances culminating to such an end, and there are therefore several versions abroad. I, however, give the one which appears most reasonable. The centre figure appears to be the poor man's wife, and it should be stated that he married without the sanction of the military authorities, and his wife consequently lived in the bazaar. Some time ago a sum of money was abstracted from the guard-room of the 3rd Hussars, and the greater portion was subsequently recovered. But from information given by the wife of the deceased he was suspected of being implicated in the robbery, and confined to the barracks; meanwhile the woman went and lived with a railway driver. This was the last straw which broke the camel's back. On Thursday last the ill-fated man left the barracks with his carbine and posted himself near the driver's quarters, threatening death to the inmates, and discharged his carbine once or twice. This watch and ward he kept up to the next day (Good Friday), when the regimental authorities sent out a party to bring him in. Irritated no doubt by exposure to the sun and from hunger, the man on seeing his comrades knelt down and discharged his carbine at them. It now became a case of life or death, and the guard accordingly received orders to fire low, no doubt with the intention of disabling him only, but a bullet is said to have recochetted and hit the doomed man on the head with mortal effect.

—As an instance of the excessively credulous character of the mass of the Burmese it may be mentioned that numbers of them believe that the other day King Theebaw, who is supposed to have had the supernatural gift recently conferred on him of making himself invisible, came down to Rangoon and worshipped at the great pagoda.

—The *Christian* truly says: The drunkard's love of drink is not the longest and deepest root of the upas-tree which desolates our land; the vested interests strike deeper still. The great army of victims, "whose trade it is to die" of drink, would be far more easily overcome were it not for the gigantic and impregnable earthworks of vested interests within which the commanders of the traffic are entrenched.

—In February three Native Railway Constables, commissioned to find out who had stolen some grain at the Budlapore and Narel stations, behaved as here described by the *Times of India*: "At the gate-house they saw a plate-layer, one Annia Gopia, who had been in the Company's service for seven years, and had borne a good character all through. They told him to put down his breakfast and to come to them. The chief constable at once, by way of intimidation, struck him on the chest with the butt-end of a gun, the others kicked and beat him. They then ordered him into the gatehouse. Here they tied his hands with his *dhotur*, and asking repeatedly who committed the theft, "threw him down and thrashed him unmercifully with sticks and the butt-end of the gun." According to his evidence,—"They kept on saying to me 'just tell who committed theft.' I said 'I did not commit any theft. Don't beat a poor man. I am dying.'" And as he still declared he knew nothing of the matter, they carried him off towards Narel, and when they came to the shelter of a bridge, they began to trash him again, until the poor wretch became unconscious. Fortunately, the assault was witnessed by the gate-keeper, the muccadum, and another native, and one of these ran for Mr. Legg, the permanent-way inspector Mr. Legg found Annia lying senseless on the ground, with the three policemen round him." The three constables have just been tried at Tanna, and sentenced to rigorous imprisonment for three years, one year and two months.

—Mr. S. Jacob, C.S., has been selected to make the Indexes to the General Acts of the Government of India.

WEDNESDAY, APRIL 23.

—*Indian Ch. Herald*: Khulna is a sub-division of Burrisal district. It lies due East of Calcutta, about 200 miles distant. In this sub-division the Baptist society has their head Station at Khulna, presided over by our Brother, the Rev. Gagan Chandra Dutta. Himself a member of a highly respectable family in Eastern Bengal he was called to the profession of the Christian Faith some 20 years ago and has ever since been an energetic worker in that portion of our Lord's vineyard. There is just now under his faithful pastoral charge a Christian community of 400 souls, divided into 12 Churches, scattered over the district. These brethren have little of this world's goods being cultivators and fishermen. But there is a vigorously growing Christian life enliving the small community who not unoften receive converts from the ranks of the unbelieving portion of the community. These Churches are ministered unto by 12 brethren

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chosen from among their community, who out of their penury support them. These pastors are simple but earnest men—spiritual minded men, whom God has acknowledged in blessing them largely in their labor of love and work of faith.

Mr. Datta has come here with a Sankirttan band of 8 persons—three of these are preachers—one a Colporteur, one pastor and three volunteer preachers. These brethren compose their Hymns and set them to music. One of them plays on the Khol and another the cymbals. It is the common feeling of all who have heard them, that the Spirit of God is working with them and has largely blessed their labours far and wide. They have held Sankirtan services in tbeir own district in markets and villages. Their labours have been greatly appreciated by the Hindus of the villages, who have often invited and entertained them in their houses to hear them sing. In one of these tours through the villages, they were blessed with the fruit of their labour—by the conversion of one Hindu, who cast in his lot with them being influenced by the Hymns. He is a consistent Christian now. This convert is not a solitary fruit of their labour of love. But numerous others have been graciously vouchsafed to them.

—*Overland Mail*, April 4: Amongst the deaths recorded this week are:—Sir. J. C. Carden, Bart.; Lady Tenterden; the Hon. Charles Spencer Cowper; Major-Gen. J. H. Reynolds, Bombay S.C. (Retired); Major-Gen. M. B. Forde, late Royal Art.; Col. the Hon. H. Butler-Johnstone; Col. H. F. Ainslie, formerly 83rd Regt.; Lieut.-Col. J. D. G. Tulloch, late 90th Light Inf.; Surg.-Major W. Davey, Bombay Army; and Mr. Isaac Fletcher M.P.

A box of mutilated human remains was found in the Thames. This being announced, a lad volunteered information about helping to carry such a box, and ultimately a frightful crime is revealed. So far it would seem that an elderly lady, Mrs. Thomas, living alone at Richmond, is missing, and her servant-maid, named Webster, was detected making away with the things, and immediately decamped. She has been traced to Ireland and identified as a bad character, and as the person who took the box to the river. She owns to assisting in the disposal of the property and the remains, but declares John Church, keeper of a beer-shop, to be the murderer, and to have mutilated the body. Both are in custody, and the case excites great attention.

Chili and Bolivia are at war. The Government of Bolivia had, in the idea of Chili, violated the rights of some Chilian citizens, and therefore a body of 25,000 armed Chilians occupied the valuable mining district around Autofagasta, on the coast of Bolivia. The two countries are separated by Peru, who, according to latest intelligence, has joined Bolivia. Chili possesses several ironclads, and so does Peru; but Bolivia has no navy.

A simple, but intensely pathetic incident occurred the other day in Dublin. At about noon, a young girl, plainly but neatly dressed, walked into Mercer's Hospital to consult one of the medical staff concerning her health. She had scarcely spoken to him, when she reeled suddenly forward, and fell dead at his feet. Later in the day an old woman came to inquire for her daughter, who had gone to consult the doctor at Mercer's Hospital, and had not returned. Her description left no doubt of the identity of the dead girl. The poor mother's grief was touching in the extreme. Her daughter, she said, had died of hunger and hark work. She had worked night and morning. She had never complained, and the few shillings she earned were spent in buying food for the mother and two younger sisters.

King Humbert has commuted the capital sentence on Passanante to penal servitude for life. The convict has been taken to the Isle of Elba.

Mr. Isaac Fletcher, M. P., committed suicide on April 3 at Morley's Hotel by shooting himself with a revolver.

—From the Mission paper of Culu: "Owing to the murder of the two English missionaries by Lukonge, the chief of Ukerewe, King Mtesa resolved to send 1000 war-boats to attack him. In order to avert this, the missionary Mackay determined to visit Lukonge; he went unarmed to Ukerewe, and succeeded in making a peaceful agreement with the chief, though the latter has not yet restored the diary of the murdered missionary Smith."

Let us give thanks that Mr. Mackay has been "strengthened unto patience and long suffering" (Col. i. 11).

Thursday, April 24.

—*Times of India*; Rawal Pindee, 23: I am happy to be able to inform you that there is a prospect of immediate peace with Yakoob Khan. It is believed that this is the reason of the Lieutenant-Governor's presence at Peshawur.

—Simla, 23: From Kandahar information has been received that Persian regiments from Mashad are moving towards the Afghan frontier. The dam across the Helmund at Kahak has been carried away, and a failure of crops in Seistan is probable. In Herat the Cabul and Kandahar regiments are considered untrustworthy. Three sirdars are in prison, and the Governor of Umar Khan is under open arrest.

—In deference to friendly representations, the Maharajah Dhuleep Singh, whose exaggeration of English sport has drawn on him many hostile comments, has announced that his annual massacres will be discontinued.

—Shreemunt Bhau Saheb Bivalkar, of Alibaug, has, says the Poona *Dnyan Prakash*, invited learned Brahmins from Poona to perform the Soma sacrifice, which commenced Monday last.

—*Bombay Gazette*; Gundamak, 20: The remaining troops from Fattehabad, consisting of the left half of Delatour's Mountain Battery, head quarters and three troops of the 11th Bengal Cavalry, the Sappers, the 27th Punjab N.I., and the 45th Sikhs, arrived yesterday. The camp was shifted to higher ground yesterday. The country people are peaceable, and are working at the bridge and road.

—We regret to have to record, says the *Englishman*, the death, on Sunday morning, of the Honorable Raja Digamber Mitter, C.S.I., at his house in Calcutta.

—*Advance*: "The most astonishing financiering seen in America is that of Archbishop Purcell; and still the wonder grows. His debts now foot up nearly $6,000,000. The ruin which has overtaken the venerable prelate has called forth a great deal of charitable sympathy; but the thousands of poor people who had made him their savings bank, and now find all that had been entrustod to him swept into some abyss which nobody as yet has been able to explore, deserve our pity quite as much. Six million dollars is a large sum. The archbishop has made an assignment of all his possessions for the benefit of his luckless creditors. If this includes only his own personal possessions, it will amount to no more than a handful of salt sprinkled on the Ohio river. If, however, it shall by the courts be construed as including all the church property in his diocese, which, according to the Roman Catholic custom and requirement (but which our laws ought not to allow), is deeded to the bishop as the "corporation sole," owing it for the Church, then the creditors will have a new problem to deal with."

—Same: Monday night of this week Cyrus W. Field gave a reception at his residence in New York, in memory of the twenty-fifth anniversary of the laying of the first ocean cable. About fifteen hundred guests were present. It was Mr. Field who conceived the bold idea and triumphantly carried it through. It was also in his house that the original company was formed. Mr. Field among other things, said: To-day there were over 70,000 miles of cable crossing the seas and oceans. And as if it were not enough to have messages sent with the speed of lightning they must be sent in opposite directions aa the same moment. He had just received a telegram from Valentia, Ireland, which read: 'This anniversary witnesses the duplex working across the Atlantic as an accomplished fact,' by which the capacity of all our ocean cables is doubled. One thing only remains, and which he still hoped to be spared to see and in which to take a part; the laying of a cable from San Francisco to the Sandwich Islands, for which he had received that very day a concession from King Kalakaua, by his Minister, who was then present, and from thence to Japan, by which the island groups of the Pacific may be brought into communication with the continents on either side, Asia and America, thus completing the circuit of the globe!

Friday, April 25.

—*Indian Mirror*: "The *Rock* is a terribly earnest paper when the doctrine of everlasting punishment has to be discussed. It has nothing good to say, for instance, of Canon Farrar. According to it both the amiable Canon and Mr. Moncure Conway are engaged in the same unholy work. The latter is said to have cleared 'the air of demons, and put an extinguisher on Satan and all his hosts, so that, thanks to the labors of these two eminent divines, fallen man may now enjoy the present, and dismiss from his mind all fears of the future.' What a sad thing it is that sinners have been rescued from the clutches of Satan! The *Rock* evidently relishes the idea of Satan ruling this wide, wide world.

Tho *Mirror* does not show its usual sagacity in this closing remark. Satan's power is proportioned to his success in hiding himself.

—The Same: The fair now being held at Hurdwar is one of the largest ever seen. Some idea of its immensity may be formed from the fact that over 1000 sweepers have been engaged to keep clean thoroughfares and other places of the locality. There is also no end of persons who have voluntarily tendered their services in purifying the moral atmosphere of the pilgrimage. The following description of these may be read with interest:—

Then we have *jogis* and devotees of another stamp. Some may be seen measuring the way with their bodies to the sacred *ghat*. One fellow exhibts himself seated on the points of long nails protruding through a board like the teeth of a hackle; another hangs at certain hours from the branch of a tree suspended by his feet, and calmly counts his beads in this position; another stands on his head with more than the precision of a practised acrobat; others stand on their feet supported by a swing till, like a dropsical patient, water oozes in streamlets from their swollen legs. One stands on a single foot, while others hold up a hand or a finger, and sit in profound silence as if so absorbed in contemplating the deity that they are incapable of observing anything around them. Not only have we these true representatives of orthodox Hinduism, but we have Gorak padris, Nanak padris, Golabdassis, Akalis, disciples of Tulsi Das, and other reformers down to the last of all—Pundit Dynund Suraswati—the apostle of the new Theosophic Society of America and India! Last of all, we have the missionaries, about seven in number, assisted by about as many Native converts, all engaged in the laudable endeavour to draw the minds of the people to the religion of Jesus.

—At the Annual Meeting of the Indian Reform Association, Archdeacon Baly spoke as follows: Temperanee is the next object of your Association, on which I should like to make a few special remarks. I wish I could say that in this the Englishman is an example to the Indian, but hitherto, it must be confessed that

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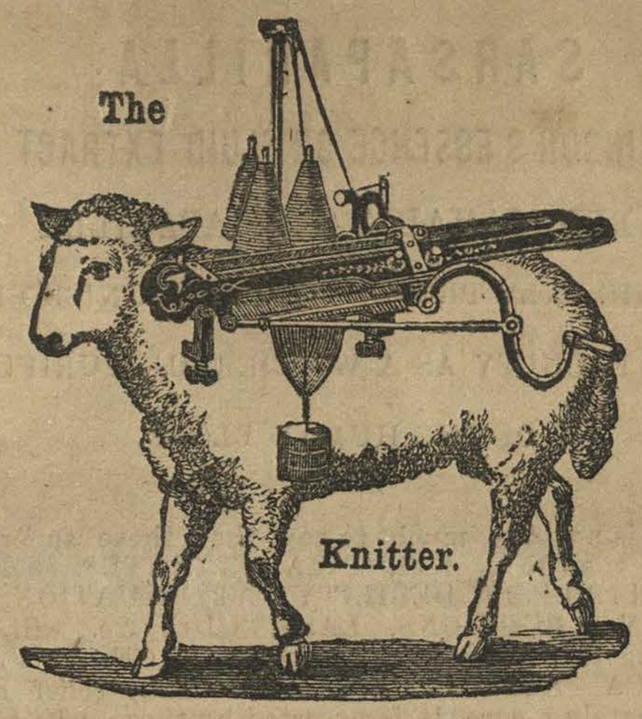

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